

THE FIRST PRINTING IN
SOUTH AMERICA

C. 46

THE FIRST PRINTING IN SOUTH AMERICA

FACSIMILE OF THE UNIQUE COPY OF THE "PRAG-
MATICA SOBRE LOS DIEZ DIAS DEL AÑO," LIMA, 1584,
PRESERVED IN THE JOHN CARTER BROWN LIBRARY.
WITH A NOTE ON ANTONIO RICARDO, THE PRINTER,
BY DOUGLAS C. McMURTRIE

PROVIDENCE · RHODE ISLAND
JOHN CARTER BROWN LIBRARY
MCMXXVI

1891

THE JOURNAL OF THE
SOCIETY OF THE
SIX

THE JOURNAL OF THE
SOCIETY OF THE
SIX

THE JOURNAL OF THE
SOCIETY OF THE
SIX

THE JOURNAL OF THE
SOCIETY OF THE
SIX

THE JOURNAL OF THE
SOCIETY OF THE
SIX

THE JOURNAL OF THE
SOCIETY OF THE
SIX

THE JOURNAL OF THE
SOCIETY OF THE
SIX

THE JOURNAL OF THE
SOCIETY OF THE
SIX

THE JOURNAL OF THE
SOCIETY OF THE
SIX

THE JOURNAL OF THE
SOCIETY OF THE
SIX

THE JOURNAL OF THE
SOCIETY OF THE
SIX

THE FIRST PRINTING IN SOUTH AMERICA

By DOUGLAS C. McMURTRIE

THE advent of the printing press is in the nature of things an event of major importance in the cultural development of any country. The first establishment of the typographic art in the western world took place in Mexico in the year 1539, and an even hundred years later English America saw its introduction into Massachusetts through the medium of Stephen Daye's press at Cambridge. Almost in the middle of this intervening century the first printing establishment of the South American continent was set up at Peru in the year 1584. As far as can be learned the two leaves presented here in facsimile provide the first evidence of this event of extraordinary importance in South American literary history.

The story of Spanish-American printing has been very fully told in the numerous distinguished bibliographical studies of the Chilean historian, José Toribio Medina. The fact that little of the information brought together in these volumes has appeared in English seems the more remarkable when we remember that the finest collections of Spanish-American imprints, because of the interest of several notable American collectors, are now to be found in libraries in various parts of the United States. An index of the wealth in this field of the principal collections has recently been afforded by Henry R. Wagner's census of sixteenth century Mexican imprints that appeared last year in the

279
m. 6. 3

volume of studies issued in honor of Wilberforce Eames. On the basis of the first forty known imprints representing the first twenty years of Mexican printing activity, we find that the leading collections examined by Mr. Wagner rank in the following order: New York Public Library, 18; John Carter Brown Library, 17; British Museum, 17; Icazbalceta Collection, Mexico City, 15; The Henry E. Huntington Library, 12; Biblioteca Nacional, Madrid, 8. There is but one in the Biblioteca Nacional, Mexico City. For the whole sixteenth century period, the relative arrangement of this list is very little altered. Of the first two hundred and four known titles from the Mexican press from 1539 to 1600, the John Carter Brown Library has 59; the British Museum, 48; the Icazbalceta Collection, 47; the New York Public Library, 45; the Henry E. Huntington Library, 45; the Biblioteca Nacional, Mexico City, 42; Biblioteca Nacional, Madrid, 16. The collection of these titles by the libraries and the private individuals who formed them has not been a passing fad; nearly a century of persistently maintained purpose has given the libraries of the United States the preeminence in this task of securing and preserving American incunabula.

Among the journeymen printers who came to Mexico in the sixteenth century was Antonio Ricardo, an Italian, who as we learn from several books later printed by him, was a native of Turin. There is good reason to believe that he came to this side of the world in 1570, and it is certain that he printed independently in Mexico City from 1577 to 1579. He seems to have worked at times in association with Pedro Ocharte, and both alone and in this company he found plenty of work for his press. A portion certainly of Ocharte's printing materials passed into Ricardo's posses-

sion when the relationship was dissolved in 1579. A word from a church dignitary leaving Mexico for a South American diocese may have determined him to try his fortune in Lima, the City of Kings, where there were already an established Spanish civilization, a university, much wealth, and no printing press.

When Ricardo applied for permission to leave Mexico for Peru, however, he learned that his alien birth imposed vexatious restrictions upon his movements. Finally in March, 1580, he succeeded in taking ship from Acapulco on the western coast. Detained at Realejo in Nicaragua by various circumstances it was only in the late fall of this year that with his family and printing equipment he arrived safely in Lima. His difficulties, even then, were hardly more than begun, for the tedious period of waiting that he must put up with before the Real Audiencia could secure permission from the King for the establishment of a press in Lima ran to nearly four full years. On August 22, 1584, the King wrote to the Audiencia asking what need there was for a press and whether there were any local objections against its establishment. Both in Spain and in Peru the Jesuits were urging the establishment of the press in Lima in order that their devotional books might be printed in the native tongues, and finally, on February 13, 1584, the Audiencia, with much hesitation, gave Ricardo authority to commence his activities as printer. Presumably he began immediately the composition of that catechism in the Spanish and Quichua and Aymara languages which certain Jesuits had completed in the winter of 1583-1584.

During the setting of this catechism a royal decree arrived from Spain that required immediate action on the part of the Real Audiencia of Peru. This was no less than

an order from the King requiring the promulgation of the papal decree by which Gregory XIII had reformed the old Julian calendar. As the result of this action the change had been effected in Europe between October 5 and 15, 1582. The decree, received in Lima on April 19, 1584, contained a passage of which these words express the gist: "And because in certain parts of our said Indies, by reason of so great distance, it has not been possible before this to receive the aforementioned order of His Holiness by which ten days are to be dropped from the month of October of the present year, I hereby command and ordain that the change be made in the following year of 1584, or in the first one in which notice of the foregoing be received, and that this decree embodying the commands of His Holiness be published in said kingdoms: the which we order you to observe and to comply with and to execute . . . and so that the aforementioned may come to the notice of everyone and none may plead ignorance thereof we order that this our letter be publicly proclaimed in those cities wherein reside our royal courts and chanceries of the said Indies, and that printed copies of it be distributed in other localities, so that all may be informed and may know what His Holiness has proclaimed. And it is our wish that it be respected . . . Aranjuez, 14 May 1583."

On July 14, 1584, the Real Audiencia gave authorization for the printing of the King's "Pragmatica sobre los diez dias del año," and there is reason to believe that the work was not long in hand. On the copy reproduced here a manuscript annotation affirms that the decree was promulgated in Quito on August 17, 1584. The question of the priority of the *Pragmatica* over the *Doctrina* on which Ricardo was working when the decree arrived seems to be

settled by the date mentioned in this endorsement, for the *Doctrina* contains a "Provision Real," dated as late as August 12, 1584. In all probability the book could not have been issued for some days at least after the printer had received and set this document. In the meantime, as we have seen, the printed *Pragmatica* seems to have been read and proclaimed at Quito on August 17th. Señor Medina thinks * that the *Pragmatica* was issued probably late in July and the *Doctrina* towards the last of August, and in his note on the subject, he proclaims the first of these unhesitatingly as "La primera muestra tipográfica salida de la prensas de la América del Sur."

The only known example of the *Pragmatica* is the significantly endorsed copy here reproduced. About fifteen years ago it came to the John Carter Brown Library bound in a volume of pamphlets from the Peruvian press that an American bookseller had purchased from a private individual in London. Mr. George Parker Winship, then librarian, recognized the unique quality of the two leaves almost lost among the many hundreds of pages that composed the volume, and soon thereafter in the publication cited below announced its significance. Four years later Señor Medina issued a study of the document wherein he gave it precedence to the *Doctrina* of 1584. Until the discovery of the *Pragmatica*, this catechism in the Spanish and native tongues had been considered as the first issue of the press in South America.

Typographically, this first piece of printing by Ricardo seems most creditable, particularly in view of the pioneer character of his enterprise, and his distance from any source of type supply. It will be noted that he had a small type in both roman and italic, a larger type shown in roman only,

Another copy
purchased by
Harvard, 1953,
from Francis
Edwards of
London

Procláse en Guarocheri a diez y siete de agosto de mill y qu⁴⁰₃ y ochenta
quatro [symbol for testigos]:...[names not yet deciphered]

Proclaimed in Guarocheri on the 17 August, 1584...Witnesses...

This corrects the "Quito" reading of Medina, followed by McMurtrie. The inscription was deciphered by Joseph H. Sinclair in 1931 and its correctness independently confirmed by a Peruvian Jesuit, Father Lasso.

and at least two other sizes of capitals. There are three woodcut initials, the large one on the first page being particularly effective. One type-cast fleuron is used in the heading. The format was that of a four-page folio folder, the page size of the original measuring 27.7 x 20.7 centimeters, the gutter and top margins measuring about two centimeters each.

REFERENCES

- José Toribio Medina. *La primera muestra tipográfica salida de la prensas de la América del Sur*. Santiago de Chile, 1916.
- José Toribio Medina. *La imprenta en México (1539-1821)*. Santiago de Chile, 1912. Vol. I, p. xciii-cvii.
- George Parker Winship. *The printing press in South America*. Providence, 1912.



PRAGMATICA



SOBRE LOS DIEZ DIAS DEL AÑO.



On Philippe por la gracia de Dios, Rey de Castilla, de Leó, de Aragon, delas dos Sicilias, de Hierusalem, de Portugal, de Nauarra, de Granada, de Toledo, de Valencia, de Galicia, de Mallorea, de Seuilla, de Cerdeña, de Cordoua, de Corcega, de Murcia, de Iacn, delos Algarues, de Algezira, de Gibraltar, delas yslas de Canaria, de las Indias orientales, y occidentales, Yslas, y tierra firme, del mar Oceano, Archiduque de Austria, Duque de Borgoña, de Brauáte, y Milan, Conde de Habsburg, de Flandes, Tírol, y de Barcelona, señor de Bizcaya, y de Molina. &c.

Al Serenísimo Principe Don Philippe, mi muy caro, y muy amado hijo, y a los Infantes, Perlados, Duques, Marqueses, Còdes, ricos hóbres, Maestres de las Ordenes, Priors, Comédadores, y Subcomédadores, Alcaydes delos Castillos, y Casas fuertes, y llanas, y a los del nuestro Còsejo, Virreyes, Presidentes, y Oydores delas nuestras Audiéncias Reales, Alcaldes, Gouernadores, Veyntey quatro, Caualleros, Escuderos, Oficiales, y Hombres buenos, de todas las ciudades, villas, y lugares, delas nñas Yndias, Yslas, y Tierra firme, del mar oceano, así a los que agora son, como a los q' adeláte fueré, y a cada vno, y qualquier de vos. Sabed, q' nuestro muy sancto Padre Gregorio XIII. conformandose con la costumbre, y tradition dela Yglesia catholica, y con lo dispuesto por el sacro Concilio Niceno, y con lo que vltimamente se desseo en el sancto Concilio de Trento, en razon de q' las Pascuas, y otras fiestas se celebrassen a sus deuidos tiépos, ordeno vn Kalédario eclesiastico, en el qual para enmendar, y reformar el yerro, q' se auia ydo causando en la cuéta del curso del Sol, y dela Luna, se mandaron quitar diez dias del mes de Cèbre del año pasado de ochenta y dos (como se hizo) còtado quinze de octubre, quando se auia de contar cinco, y de ay adeláte, consecutiua méte hasta los treynta y vno, y q' todos los otros meses del dicho año, y delos demas corriesen por la cuenta q' hasta agora. Cò lo qual, y cierta declaracion, q' su Sanctidad haze, q' do el dicho año, y quedan los venideros reformados: de suerte que las dichas Pascuas, y fiestas se vendrá a celebrar perpetuamente, a los tiempos que deué, y q' los Padres sanctos antiguos, y q' el sancto còcilio Niceno determinaron, segun q' en el dicho Kalendario, y breue, q' mando despachar su Sanctidad largamente se contiene. Y queriendome yo conformar en todo (como es razon) cò lo q' su Beatitud ha cò tanto cuydado, y deliberacion ordenado, he mādado escriuir a los Arçobispos, y Obispos, y Prelados de esas partes, q' hagan publicar el dicho Kalédario, y guardarle en todo, segun, y por la forma, q' en el se còtiene este presente año de M. D. LXXXIII. Y por q' si esta cuéta se vuisse de guardar para solo celebrar las fiestas dela Yglesia, podria causar còfusión, y otras dubdas, en daño de mis subditos, y vassallos. Y para q' esto cesse, queriendo proueer en ello de remedio platicado en el mi Còsejo, y còmigo,

cóultado. Fue acordado, que deuíamos ordenar, y mandar, como por la presente (q̄ queremos, aya fuerça, y vigor de ley, y Pragmatica, Sáction, como si fuera hecha, y promulgada en Cortes.) ordenamos, y mandamos, que del mes de octubre de este año de ochēta y tres, se quite diez dias, contádo quinze de Octubre, quādo se auian de contar cinco, y así venga a tener, y tenga Octubre en este presente año, veynte y vn dias, y no mas, y para los de mas años venideros, se le dé y cuenten treynta y vn dias, como hasta aqui, y todos los demas meses de este año, y delos de adelante, corran por la cuenta, y orden, que hasta agora, con la dicha declaracion, que su Sanctidad añade. Y mando a todas mis Iusticias delas dichas Indias, y Islas, y Escriuanos, y otras qualesquier personas, a quien lo aqui cōtenido, toca, y atañe, o pueda pertenecer, que así lo guarden y cumplan inuiolablemente, y en todas las cartas, y prouisiones, cōtractos, obligaciones, autos judiciales, y extrajudiciales, y qualesquier otras escrituras, q̄ se hizieren, pongan el dia dela fecha, cōforme ala dicha computacion, de manera, que pasado el quarto dia de Octubre de este año, el dia siguiente, que se auia de contar cinco dias, se diga, y cuente quinze, y el siguiente diez y seys, y consecutiuaente hasta los treynta y vno, continuando los dias, meses, y años, de ay adelante como antes solian sin otra nouedad, ni alteracion alguna, en la forma, que su Sanctidad lo ordena.

Y PORQUE el cōtar diez dias menos en este mes de octubre proximo, q̄ viene, no cause algun daño, dubda, o incōuiniente, ordenamos, y mandamos, q̄ en todos los plaços, y terminos judiciales, (q̄ antes dela publicaciō del dicho Kalendario se vueren dado) se añadan los dichos diez dias mas. Y así mesmo, en la paga de rentas, y de qualquier otra deuda, deque no se pueda desfalcar pro rata, lo que montaren los dichos diez dias. Porque pudiendose desfalcar, queremos, que se haga, para que desde principio del año q̄ viene en adelante, ande todas las cuētas justas cō los años, sin q̄ sea necessario anadir los dichos diez dias.

O TRO SI mandamos, que se rebatan, y baven delos sueldos, y salarios del dicho mes de octubre, los diez dias, que se han de contar menos, pues no siruiendolos, ni auiendolos, no se deuen, ni es justo se paguen. Y q̄ sobre todo, se tenga atencion, a que de este nueuo Kalendario, y Ley, no redunde fraude ni perjuizio a nadie. Porque la intēciō de su Sanctidad, y nuestra, no ha sido tal, sino solamente de entender, y corregir el error y engaño, que auia en el verdadero Computo del año, como esta referido.

Y PORQUE en algunas partes de las dichas n̄as Indias, por estar tā distātes, no podrātener noticia delo suso dicho, q̄ su Sáctidad ha ordenado, y en esta Ley se contiene, para poder hazer la diminucion de diez dias en el mes de octubre de este presente año, ordeno, y mando, q̄ se haga en el año siguiēte de ochēta y quatro, o en el primero, que delo suso dicho tuuierē noticia, y esta Ley en los dichos Reynos fuere publicada, segun que su Sanctidad lo prouee, y ordena. Lo qual mandamos guardeys, y cumplays, y executeys, y hagays guardar, cūplir, y executar, así y segun de suso se contiene y declara, y contra el tenor y forma dello, no vays, ni palseys, ni consintays yr, ni passar, agora, ni en tiempo alguno, ni por alguna manera.

Y PORQUE lo fuso dicho venga a noticia de todos, y ninguno pueda pre-
tender ygnoracia, mandamos, que esta nuestra carta sea pregonada publi-
camente en las ciudades donde reliden nuestras Audiencias, y Chacillerias
Reales delas dichas nuestras Indias, y se repartan las copias impressas dellas por
las demas partes, de manera qen todas se entiēda y sepa, lo q su Sãctidad ha orde-
nado, y es nuestra volūtad, que se guarde, y los vnos, ni los otros, no hagays cosa
en contrario, so pena dela nuestra merced, y de mill pesos de plata ensayada para
la nuestra camara. Dada en Aranjuez, a catorze de mayo, de mill y quinientos y
ochenta y tres años.

YO EL REY.

Yo Antonio de Erasso Secretario de su Magestad Catholica, la fize screuir por
su mandado.

Registrada.
Pedro de Ledesma.

Canciller.
San Ioan de Sardaneta.

El Lic. Diego Gasca
de Salazar.

El Lic. Alfo Marti-
nez Espadero.

El Lic. D. Diego
de Cuñiga.

El Doctor. Lope
de Vayllo.

El Licenciado
Hinojosa,

*EN los Reyes en diez, y nueue dias del mes de Abril, de mill y quinientos y ochenta y quatro años, se rescibio esta
Real Pragmatica en pliego de España, que vino en las galeras a tierra firme, y fue vista, y obedecida por los seño-
res Presidente, y Oydores de esta Real Audiencia.*

Ante mi

Ioan Gutierrez de Molina.

*EN la Ciudad de los Reyes, en veynte y seys dias del mes de mayo de mill y quinientos y ochenta y quatro años, por man-
dado de los señores Presidente y Oydores de esta Real Audiencia, se pregonó esta Real Pragmatica de su Magestad
en la plaza publica de esta Ciudad, por voz de Bartolome Rodriguez, pregonero publico, en altas voces, en haz de
mucha gente, que ayestaua, siendo testigos Francisco de Ampuero Alguazil mayor de esta Ciudad, y Iuan de
Brumescia, y Alonso Martinez sus vinientes, y Diego Martinez, escrivano publico, y oíra mucha gente, y de ello doy fe.*

Ioan Gutierrez de Molina.

EL REY



CON MARTIN Enriquez, nuestro Visorey, Gouernador, y
Capitã general de las prouincias del Piru, y en vña ausencia, a la
persona, o personas a cuyo cargo fuere el gouierno de esta tierra.
Auiēdola Sãctidad de nro muy sancto padre Gregorio tercio de
cimo, con madura deliberacion, y cõmunicaciõ mia, y de algu-
nos delos Principes chřanos, y cõ acuerdo y participacion de to-
do el sacro Colegio delos Cardenales reformado el Kalẽdario para reduzir la Pas-
cua de Resurreccion, y las otras fiestas mouibles, al justo y verdadero punto de
su primera, y antigua institucion, como lo vereys por el dicho Kalendario, que
con esta os mādamos embiar, nos ha parecido ordenaros (como lo hazemos)
proueays, y deys la orden conuiniente, y necessaria, para que el dicho Kalendario
se execute, y cumpla en eslos Reynos, y en las Audiencias de Quito, los Char-
cas, y Tierra firme, y en todas las prouincias, y partes de sus jurisdicciones, y en las
Yglesias dellas puẽtual, y inuolablemẽte como en el se cõtiene, y se declara en la
Pragmatica, que sobre ello se ha hecho: y anssi mismo se os embia con esta, la

calendario. Romano -

Por mandado de su Magestad
Antonio de Erasso.

Ante mi
Joan Gutierrez de Molina.

*El Licenciado
de Monçon.*

El L. Ramirez
de Cartagena.

El Doctor
Arceaga

El D. Alonso Criado
de Castilla.

Ante mí.
Joan Gutierrez de Molina.

Impressa por mandado delos dichos Señores Presidente y Oidores
de la Real Audiencia, y Chacilleria que reside en esta dicha
Ciudad delos Reyes, Gouvernadores que al presen-
te son en ella, y con su licézia impressa,
por Antonio Ricardo. Año
M.D.LXXXIII.

Prezgodnji enkrat lezi podz z biserom, sem zlezi qus z oten
 (kratost) z o de jk. z z biser z p. z biser. mac. z.

2241.3

— 575

1884-5

202

John Carter
Brown Library

